



The role of Pashtu language in conservation of Eco naming systems: An ecological study of Pakistani indigenous language

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Abstract

Mostly indigenous languages have a deep connection with nature and its objects. Among these languages, Pashtu has a profound connection with nature. The speakers of the Pashtu language live in mountainous areas, one of the rich places on most earth species. Second, mountains resemble might and softness. Due to these features, Pashtu is the eco-friendliest language and thus has to abandon econaming in literature. This research contributes to highlighting the econaming concept in the Pashtu language. This research used Pashtu literature mostly spoken by ten Pashtu speakers. The face-to-face interview was conducted with Pashtu speakers more than 60 years of age. They have been asked to name connections with plants, animals, or things of nature. Then these names were recorded along with semantic meanings. The Ecocriticism approach is being used to analyse the data. By applying the Ecocriticism approach, this research examines the lexical noun items in Pashtu literature and reveals a profound connection between Pashtuns and nature. The Pashtu language exhibits a positive contribution towards nature preservation, with endangered species given a human-like soul. This study enriches the research content of the Ecocriticism approach and opens up new opportunities for future ecolinguistic studies.

Keywords: Ecocriticism approach, ecolinguistics, Econaming, Pashtu Language, environment, Nouns, green names and eco-system

1. Introduction

Language can never be an independent entity, but it has so many relations with mother earth that many scholars dream it should be separate from others. Semiotics and ecology go hand in hand. That is, a semiotic approach to language leads to an ecological perspective on language learning (and use), and an ecological perspective on language leads to the placement of learning within semiotics of space, time, action, perception and mind (Van Lier, 2004) ^[15]. According to Van Lier (2004) ^[15], a language teacher cannot afford the luxury of treating language as an independent, autonomous system, let alone one that is regarded as an instinctual endowment, a mental organ.

The environment significantly impacts language, as language has a core influence on the environment. One cannot separate language from the ecology and thus names. Wakoko & Mudogo (2021) ^[16] reveal that the naming system in different societies can reveal people's identities. Names in any language are the identity of the people who speak it. Van Lier (2004) ^[15] discusses in detail that Signs are socially constructed, and language plays a key role. There are some approaches related to language contact with other languages. During this contact, some words are interchanged by each other, like code-switching, code-mixing, code-borrowing and code-copying. Lars Johanson's concept of *code-copying* (e.g. Johanson, 2008) ^[27] discusses the words copied from one language to another. He further says that copies are never 'imported' or 'transferred' foreign elements and are never accurate replicas of their models. There are always dissimilarities in substance, meaning, contextual applicability and frequency between models and copies (Johanson 2008: 62) ^[27].

Econaming is a term used to describe a person's name based on natural objects. The Econaming system is primarily found in indigenous and historic languages whose speakers are still living in nature. The impact of modernization and the industrial revolution on their relationship with nature has been minimal. That is how these languages are still the reflection of true nature.

Indigenous or old languages have a very close relationship with the environment. The speakers of these languages live in nature, speaking in nature and caring the nature. They are so close to nature that they adopt the names of flower, animal, mountain, stream, plant, tree and terrestrial objects. Industrialization and modernization have changed not only living standards but also the language. Modernization has brought out the language's originality and closeness to nature. Right now, languages are more hollow, less impactful, cruel to nature and feeling less.

Here we change this concept to econaming concept, which is the eco-copying concept—the naming concept of eco-system copy to humans to show close relation to the environment. Where the people who love nature and its species and objects copy the names and have given to humans, this eco-copy concept is a sign of appreciation and care by the Pashtu language speakers to mother earth.

The study examines Pashtu literature's names possessing the concept of ecology. The research is qualitative, with an approach of ecocriticism used. First, the data was retrieved from the speakers of the Pashtu language through interviews. They have been asked to recall the names of people who have some connection to nature. Finally, towards the study's conclusion, the author describes the study's significant findings and limitations.

1.1. Research Problem

Language and environment have deep relation over ages—both effects each other in one way or another. Climate change is a rapidly growing problem that affects the whole world. Therefore, all parts of literature, disciplines and sciences try to mitigate it to some extent. Econaming is one method which could preserve the environment, things and the species living in our ecosystem. The indigenous languages worldwide have some magnetic power to care for and intact the environment and its species.

Here in this study, the Pashtu language in Pakistan, one of the oldest languages, has a very close relationship to nature and its species. It is the first time that econaming in the Pashtu language is being analysed through the lens of Ecocriticism. The gap is the dying culture of econaming in the indigenous Pashtu language for many reasons. The study analysed the proper nouns in the Pashtu language related to nature. The literature on proper nouns in the Pashtu language is analysed by ecocriticism theory.

1.2. Research Questions

1. What is Econaming?
2. How does Econaming preserve the ecosystem?
3. Why does Econaming consider a saviour of the environment?

1.3. Objectives of the Study

1. To understand the concept of econaming
2. To find different ways of preservation of the environment through econaming
3. To dig out the effects of econaming on the environment

1.4. Significance of the Study

It is essential to know;

1. About the new concept of econaming
2. The role of econaming in the protection of the environment
3. Contribution of econaming in keep alive the extinguished species

2. Literature Review

Indigenous languages are the main contributors to preserving the ecology of human beings and other species. The newly emerging ecolinguistic discipline is econaming, whose whole and sole function is to help other species for preservation. This section of the study elaborates on essential terms used in the study. They have been vividly explained in this section.

2.1. Three Prong Strategies to Save Ecosystem

The following three prong strategies may help to restore the ecosystem to some extent which may prolong the life of earth, species, and humans.

2.1.1. Conservation of Resources

The idea that conservation goals and local community interests were at odds was supported by a compelling logic: Protecting vulnerable resources was necessary for conservation, including wildlife, forests, meadows, fisheries, irrigation flows, and drinking water. However, because local residents depend on these resources for their food, fuel, water, and fodder, they can freely exploit them. This diagram, made famous by Garrett Hardin and supported by a number of theoretical metaphors that (mis)guided policy, offered a convincing explanation of how resource degradation and depletion occurred. It is true that sources are being degraded and exhausted, but it is humans who are responsible for this, and only they can act to stop it. One of the best approaches is to use these natural resources equally, to cease overusing them, and to stop exploiting them. All of nature's inhabitants can benefit from it, but not to the exclusion of others. Each species is required to play a responsible role and take good care of other species.

People's perceptions of the community's function in conservation have drastically changed as a result of the unsustainable use of natural resources; communities are now the centre of conservationist thought. The World Bank, IDRC, SIDA, CIDA, Worldwide Fund for Nature, Conservation International, The Nature Conservancy, The Ford Foundation, The MacArthur Foundation, and USAID are just a few of the fourteen international organisations that have "discovered" community. The community-based conservation and resource management programmes and policies receive considerable funding and effort from them. Community-based management is also featured in a deluge of academic articles and policy-focused publications (e.g., Arnold, 1990; Clugston and Rogers, 1995; Dei, 1992; Raju, Vaghela and Raju, 1993; Robinson, 1995).

According to Agrawal and Gibson (1999)^[1], the effective management of resources at the local level necessitates the exercise of power and control by local actors over the three previously indicated crucial domains:

1. Establishing regulations for the use, management, and conservation of resources.
2. Putting those regulations into practise; and.
3. Resolving disagreements that occur when interpreting and applying rules.

The species in the ecosystem and people alike benefit from resource conservation. Only humans can restore the devastation and resource depletion caused by their detrimental deeds by refraining from them.

2.1.2. Conservation of Species

Currently, linguistic variety is vanishing far more quickly than biological diversity. More than 5,000 species perish annually, according to conservative (i.e. optimistic) studies; pessimistic analyses claim that the number may be as high as 150,000. The extinction rate is 0.017 percent per year using the most "optimistic" estimate of both the number of species (the high figure of 30 million) and the death of species (the "low" figure" of 5,000/year").

With the opposite, the most "pessimistic" estimates (5 million species; 150,000/year disappear), the yearly extinction rate is 3%. On the other hand, researchers who use the high extinction rates often also use higher estimates for numbers of species. If the number of species is estimated at 30 million and 150,000 disappear yearly, the rate would be 0.5% per year. Many researchers seem to use yearly extinction rates which vary between 0.2% ("pessimistic realistic") and 0.02% ("optimistic realistic" - these are our labels).

According to the "pessimistic realistic" prognosis, 20% of the biological species we have now may no longer exist in the year 2100, or in ninety years, if we ignore the cumulative effect and perform a simplified calculation. The following species are listed as endangered on The IUCN Red List; more than 40,000 species, or just 28% of them, are listed as threatened with extinction. There are several species that scientists have not yet discovered or have not given names to. Humans and Mother Earth depend on other species for their survival, but because of our obsessive use of technology and drive for advancement, those species are now in danger which might hurt people more than they do. Humans must extend a helping hand to other species as a saviour in order to save the world and its environment; else, all three would inevitably perish.

2.1.3. Conservation of Indigenous Languages

The following information on linguistic variety is provided while keeping in mind the inherent difficulties in identifying and counting languages. There are conceivably as many sign languages as there are spoken (oral) languages in the world, which ranges from 6,500 to 10,000. 4% of the world's oral languages are spoken in Europe and the Middle East combined (275 according to Krauss 1992: 5) ^[9]. 94 of the 225 in Europe are classified as "endangered" (see below). Together, the Americas (North, South, and Central) make up over 1,000 of the oral languages spoken worldwide, or 15%. The remaining oral languages, or 81% of the total, are found in Africa, Asia, and the Pacific (each with about 30%), (just under 20 percent). More than half of the world's languages, or 3,490, are spoken in nine countries, each of which has more than 200 languages (Krauss 1992: 6) ^[9]. 13 other nations each have more than 100 different languages. These top 22 nations, which make up slightly over 10% of the world's nations, are likely responsible for almost 75% (more than 5,000) of all oral languages. According to Skutnabb-Kangas, Maffi, and Harmon (2003) ^[13], the top 10 oral languages in the world by number of native speakers (more than 100 million) are (Mandarin) Chinese, Hindi, Spanish, English, Bengali, Portuguese, Arabic, Russian, Japanese, and German. These languages make up only 0.10 to 0.15 percent

of all oral languages, but they are spoken by roughly half of all people. Over 10 million people speak more than 60 different languages, totaling well over 4 billion people. Communities with one million or more speakers speak less than 300 languages. Over half of the world's (oral) languages and the majority of sign languages are only spoken by groups of fewer than 10,000 people. And half of them, or around a quarter of all languages, have populations of 1,000 speakers or fewer; almost 10% of all languages have fewer than 100 speakers each. The average number of oral language speakers is probably between 5 and 6,000.

More quickly than at any time in human history, languages are disappearing today. As a result, linguistic variety is dwindling. According to Hans-Jürgen Sasse, "in the previous 500 years, almost half of the known languages of the globe have vanished (Krauss 1992: 7) ^[9]. Nearly 7,000 spoken languages now may be extinct or extremely endangered by the year 2100, according to the most optimistic predictions about what is happening to the world's languages (with elderly speakers only and no children learning them). UNESCO also employs this estimate, which comes from Michael Krauss (1992) ^[9].

The local names for foods are disappearing from the literature in Indonesia's indigenous language, according to Tarigan, Setia, Widayati, and Mbeti's (2016) ^[14] work on the subject. They provided some examples of locals serving meals like "Cimpa Tuang." Brown sugar, coconut milk, and sticky rice flour are the ingredients. A container containing a kilogram of coconut milk, brown sugar, and flour is thoroughly stirred. The pan is then heated after being sufficiently greased. Five tablespoons of the flour, brown sugar, and coconut milk concoction are added to the hot fan. Cimpa Tuang is ready to be served after two minutes. Brown sugar, mature coconut, and sticky rice flour are the ingredients in cippa onong-onong. A kilogram of flour, two grated brown coconuts, and a kilogram of sliced brown sugar are combined and thoroughly blended.

According to the data analysis, individuals in Lau Kambing, Turangi, Penungkiren, Buluh Pering, Lau Dayang, Gunung Merlawan, and Seribu Jadi 20 years ago no longer recognised the three types of Cimpa. The informants within 21-60 years old recognize Cimpa, while the informants within 5-20 years old do not recognize Cimpa anymore. Cimpa used to be one of the traditional foods of the Karonese people, traditionally offered on the last day of the six-day annual folk festival known as merdang merdem. The lexicons linked with Cimpa alter as well since Karonese people in these 7 villages no longer recognise it. This is especially true of the lexicons related to flora. Although some lexicons have changed, others have not. People between the ages of 5 and 20 do not understand words like tualah (coconut), bulung galoh (banana leaves), and pola (tree sap). These terms—kelapa for coconut, daun pisang for banana leaves, and nira for tree sap—have been replaced by their Indonesian equivalents.

This study suggests that loan words are replacing the lexicons rather than the Karonese language being extinct. In the meantime, other lexicons like page (paddy) and beras (rice) are preserved or are still understood by the current generation of Karonese in the seven villages. People who still live there no longer recognise the majority of the traditional meals in Lau Kambing, Turangi, Penungkiren, Buluh Pering, Lau Dayang, Gunung Merlawan, and Seribu Jadi. Less respect for the customary ceremony that was once practised in these villages is one of the main causes. The traditional cuisine

connected with a traditional ceremony cannot be preserved if the traditional ritual is no longer practised because the two are closely related. Due to the disappearance of these traditional terms, the relationship with nature has also been lost (Tarigan *et al.* 2016) ^[14].

To maintain the connection with other species, it must be our primary responsibility to protect the indigenous languages spoken around the world. Threatened species and resources paved the way for threatened languages, particularly indigenous languages. Because the terminology was impacted by resource depletion and the plight of endangered species. Language loss results in the loss of terms for species and resources, and language loss results in the loss of words.

2.2. Ecocriticism Analysis

Ecocriticism is the study of literature and the environment from an interdisciplinary point of view where all sciences come together to analyze the environment and brainstorm possible solutions for correcting the contemporary environmental situation. Ecocriticism was officially heralded by the publication of two seminal works, both published in the mid-1990s: *The Ecocriticism Reader*, edited by Cheryll Glotfelty and Harold Fromm, and *The Environmental Imagination*, by Lawrence Buell.

Ecocriticism investigates the relationship between humans and the natural world in literature. It deals with how environmental issues, cultural issues concerning the environment and attitudes towards nature are presented and analyzed. One of the main goals of ecocriticism is to study how individuals in society behave and react concerning nature and ecological aspects. This criticism has recently gained much attention due to higher social emphasis on environmental destruction and high technology. It is a fresh way of analyzing and interpreting literary texts, bringing new dimensions to be literary and theoretical studies. Ecocriticism is an intentionally broad approach that is known by several other designations, including "green (cultural) studies", "ecopoetics", and "environmental literary criticism."

Western thought has often held a more or less utilitarian attitude to nature-nature is for serving human needs. However, after the eighteenth century, many voices emerged that demanded a reevaluation of the relationship between man and the environment and man's view of nature. Arne Naess, a Norwegian philosopher, developed the notion of "Deep Ecology", which emphasizes the fundamental interconnectedness of all life forms and natural features, and presents a symbiotic and holistic worldview rather than an anthropocentric one (Mambrol 2016) ^[10].

2.3 Pushto: A Language of Nature

Scholars disagree over the origins of Pashtun and the Pashtu language. Regarding the origins of Pashtun and Pashtu language, three ideas exist. The semiotic theory is the most widely recognised and comes closest to verification. The hypothesis was prominently depicted in Nimat Allah al-Makhzan-I-Afghani. Harawi's (Hastings 1926) ^[6]. Niamatullah Herawi echoed the convention in his book (Makhzan-I-Afghani), which is likely the most ancient source relating to the Pathans' origins (Hastings 1926) ^[6]. From the beginning of the Pashtuns to the Prophet Abraham and Saul, this book tells the story of the Pashtuns. Muslim sources and the Hebrew sacred writings have traced Saul's reign in Palestine back to 1092 BC. After a while, it is challenging to keep up with the queue. Makhzan-I-Afghani clarifies that

Jeremiah, King Saul's son, had a daughter named Afghana, whom David reared after King Saul died. Afghan appears to have been King Solomon's military's Chief Commander (Caroe 1958) ^[3].

Jazaab (2018) describes the Indo-Aryan theory as the second most crucial theory. With the British landing on the subcontinent, this theory came to the fore. Julius Heinrich Klaproth is most likely the first distant analyst to consider Pashto as an Aryan language based on its genetic connection and invalidating the Semitic hypothesis based on the assumption that it has no kinship with Semitic dialects in terms of words, standards, sentence structure, grammar, and so on, and thus, as he claims, Pashto has a place in the world (García and Munir 2016) ^[5]. Regarding the arrangement, word reference, and sentence structure, Dorn (1847) ^[4], who studied Semitic and Aryan dialects, backed the Aryan hypothesis, and dismissed its relationship with Hebrew and Chaldaic languages. Alternatively, perhaps he claimed that Pashto belongs to the Indo-Teutonic group of languages.

Maulana Abdul Qadir presented the third theory, claiming that Pashtu is the mother of all regional languages. It is so old that its roots can be found in Indo-Irani, Semitic, and Chinese-Arya languages. He claims that Pashtu descended from Aryan, Indo-European, or Iranian languages, but these languages evolved from Pashtu. He proves that because all these languages have Pashtu vocabulary, Pashtu is far older and existed before these languages (Nichols 2012) ^[11].

The origins of Pashto can be traced back to the Path and Bakht nations, as mentioned in the Rigveda and Osta, respectively. In 520 B.C., Herodotus, a Greek historian, discussed the Path nation, which was based on the Indus River's shoreline (Nath 2002, as cited in García, and Munir, 2016 and Caroe 1958) ^[5, 3]. The vast majority of contemporary historians deduced from these claims that the designations Pakth and Bakht were later shortened to Pakht, Bakht, or Pasht, and their language was dubbed Pakto and Bakhtin. Today, philologists and historians have agreed to call it Pakhto/Pashto. Abdul Hai Habibi was a Pashto language historian. He was born in 1910 while examining the scholarly indications of Pashto, which were mentioned concerning recorded etymology by the Iranian King, Dar Youth Kabir, also known as Dariush, in 516 B.C. He should have discovered the life story of Pashto artists titled Pata Khazana (Hidden Treasure) in 1944, written by the artist Hussain Hotak of the Hotak tradition in 1729 and deciphered into Persian by Abdul Hai Habibi and later distributed by the Pashto Academy of Afghanistan in Kabul, Afghanistan (Hotak and Habibi, 1997). In any case, because of how it uses letters present in Pashto letters in order after 1936, when the Afghan legislature transformed the orthography of Pashto and declared it the national language of Afghanistan by illustrious proclamation, this collection has not been validated. It has been labelled as an imitation (Campbell, 1999 cited in AKINER, & SIMS-WILLIAMS 1999) ^[2]. Seven pages of Suleiman Mako's painstakingly penned Tazkiratul Awlya were a comparative revelation of Abdul Hai Habibi.

2.4. Name and Sign in Econaming System

"What is in a name?" Shakespeare once questioned. The answer to this age-old issue varies depending on the culture from which it is framed: in many African Asian cultures, a name reveals a great deal about the person it represents, the language from which it is derived, and the community to

which it is ascribed. A name can reveal linguistic structures and phonological processes in a language, as well as the bearer's social status and the collective history and life experiences of the people around him or her. The name is a true expression of the characteristics of the individual whose name is retained by the family while some elements are considered. Culture, religion, love of nature, and tradition are all critical. Econaming is solely concerned with nature. Many languages in the world express great love for and connection to nature.

Naming is closely related to the sign, which is especially significant in a language that values nature. Ferdinand de Saussure describes the sign and its arbitrary relationship to reality. A linguistic sign is a relationship between a concept and a sound pattern rather than a thing and a name. Nature and living/nonliving organisms have appropriated certain sounds and concepts.

3. Research Methodology

The research is qualitative, with an ecocriticism analysis method is used. The data was gathered from the speakers of Pashtu language of both of male and female literate and illiterate. The speakers have been selected of more than 60 years of age. The literature of Pashtu language especially the proper nouns have been analysed through the theory of ecocriticism.

3.1. Research Tool

Judgmental, also known as purposive or authoritative sampling tool is used. It is a non-probability sampling method in which sample members are chosen solely based on the researcher's knowledge and judgment. Because the researcher's expertise is used to create a sample with this sampling technique, the results obtained are likely to be very accurate with a small margin of error (Kumar, 2018, questionpro blog).

To acquire the data, a judgmental sampling tool is used. The population is based on gender equality and of more than 60 aged. The population is literate and illiterate in Pashtu language. The tool of data collection was structured face to face interview.

3.2. Research Design of the Study

First, the data (proper nouns of Pashtu language) is collected systematically from Pashtu speakers using a purposeful sampling tool of face-to-face interview. Five male and five female Pashtu speakers have been selected, among 2 of each group is literate and the remaining is illiterate above at the age of 60. The proper nouns of Pashtu language mostly related to nature are chosen to be analysed using ecocriticism approach.

3.3. Theoretical Framework of the Study

Theoretical framework entails a broad discussion of the topic. It encompasses all aspects of phenomena hypotheses or explored topics, as well as the contributors in general. Within the theory, different contributors proposed distinct models. Ecocriticism approach gives a theoretical framework to this study.

3.4. Analytical Framework of the Study

An analytical framework explains the method or model through which the result is derived. To analyze the data with one or more than one model under the framework of theory

is used. Ecocriticism is used to analyse the gathered data of Pashtu language as an analytical framework.

3.5. Delimitation of the Study

The focus of the study was delimited to the proper nouns related to nature only. The proper nouns chosen from the literature preserved in the minds of Pashtu speakers more than 60 years of age both of male and female.

3.6. Limitations of the Study

The work is limited to Pashtu proper nouns only with ten participants due to time constraints and resources. The participants were aged, so great care was given to them to answer the questions properly. The recorded device was chosen with mic to record the sounds of the participants with less distortion. Otter application helped to change the audio sound into a text format.

4. Data Analysis

Mountains, rivers, mountainous terrain, and greeneries are all inhabited to Pashtuns. As a result, the Pashtu language has Econames for plants, animals, and natural objects. Econaming in a language expresses the speakers' love and care for the environment. The names associated to nature demonstrate a Pashtu language speaker's affection for and concern for the environment.

4.1. Pashtu Econames Associated to Natural Things

The following table 1 reveals the names of the natural things associated with the Pashtu language. The data collected from the participants are huge regarding the econaming of the Pashtu language. Due to time constraints, some important and relevant names are mentioned in the study. It is revealed by the participants that in their time, parents were eager to name their children of nature, but the evolution of the industry, modernization, and influence of other languages, e.g., Arabic, Hindi, and Urdu, lessened that eagerness.

The data shows parents are more interested in naming their girls' things. Table 1 below describes four male names of things in Pashtu against the ten female names. I think this is due to the treatment of nature by the female gender. Second, nature is soft and caring so is the female gender. Therefore, the combination is a natural bond between nature and the female gender.

Table 1: Names Associated to Natural Things

Econames	English Meaning	Gender	Language
Lajbar	a precious stone	Male	Pashtu
Daryab	River	Male	Pashtu
Pirgha	dew drop	Female	Pashtu
Brighnaa	Lightning	Female	Pashtu
Samander khan	Sea	Male	Pashtu
Spoghmay	Moon	Female	Pashtu
Ranaa	Light	Female	Pashtu
Diwa	Candle	Female	Pashtu
Gabina	Honey	Female	Pashtu
Abasin	Indus river	Male	Pashtu
Roshan Tara	glittering star	Female	Pashtu
Malghalara	Pearl	Female	Pashtu
Shughla	fire ray	Female	Pashtu
Farishta	Angel	Female	Pashtu
Murjan	Gem stone	Male/female	Pashtu

Another interesting revelation is being discovered that female

names associated with things are soft in nature as the female itself, an adversary to that the male names showed might and power as it is reflected in the traits of the male gender. The names, Diwa, Gabina, Ranaa, Spoghmay and Pirgha were the female names associated with softness. The male names like Samander, Daryab and Abasin showed might and power to things and so as to the male gender. Most parents hoped that the econaming could transfer the traits associated with it and pass on to humans also. This is a great bond to nature to the people of the Pashtu language speakers. The additional amazing belief associated with the econaming to natural things is stories and nature. A child with a more glittering face is associated with the moon, more agile and anger associated with fire ray and a beautiful face associated with pearl.

4.2. Pashtu Econames associated to Plants

Plants are another important nature on earth and are considered the original inhabitant of the earth. According to Silver (2013) ^[12], humans migrated to earth but still have an immense association with plants, and this has been proven by the econaming in the Pashtu language regarding plants. Table 2 discloses that connection to the Pashtu language. There are five male names and nine females associated with plants. The collected data tells that female name are more and parents are more inclined to keep names to the female gender. The participants said that people in the land of Pashtuns give names due to the special features associated with the plants and the child, e.g., Lawangin (clove) is black in nature but used for fragrance in foods. And parents name their child black in colour but sweet. The same is the case with 'Chinar'. It is a thin, tall, and soft tree that combines with the child if he is thin, tall and soft. Moreover, flowers are more associated with beauty and softness, that is why most of the female names are associated with flowers like; 'gul Panra' (flower leaves), 'Gul Khubana' (Plum leaves), 'Gul pari' (Fairy Flower), 'Taza Gul' (fresh Flower), and 'Ghuncha' (a bunch of flowers).

Table 2: Names Associated to Plants

Econames	English Meaning	Gender	Language
Lawangin	Pendant Made of clove	Male	Pashtu
Chinar	a tree	Male	Pashtu
Babrik	Little Basilica Flower	Male	Pashtu
Gul Panra	Flower leaves	Female	Pashtu
Gul khubana	plum follower	Female	Pashtu
Gul pari	Fairy flower	Female	Pashtu
Taza Gul	fresh flower	Male	Pashtu
Chaman Gul	garden flower	Male	Pashtu
Ghotai	Bud	Female	Pashtu
Ghuncha	bunch of flowers	Female	Pashtu
Gul Lakhta	flower branch	Female	Pashtu
Lawanga	Clove	Female	Pashtu
Zaituna	Olive	Female	Pashtu
Zar Mina	gold love	Female	Pashtu

The participants said that female names associated with plants, especially flowers, are because of beauty and softness. Both have these two features and thus share them with each other.

4.3. Pashtu Econames associated to Animals

Naming associated with animals is another great contribution of the Pashtu language to the preservation of the ecosystem.

This is a sign of love, caring and compassion for animals. Table three gives details of the names of Pashtu speakers connected to animals. The amazing thing is that both genders have equal names related to animal naming. There are three female names and three male names. People think that giving animals names can transmit traits of that animals. For example, 'Orbala' means firefly, which spreads light in the darkness. People in Pashtu society strongly want this trait in their daughters. Moreover, 'Sher khan', and 'Azmaery' is the sign of might and power. Mostly these names are given to the male gender because they are the symbol of power and might. The name of 'Baz khan' eagle, a sharp eyesight bird, is associated with the male gender due to the sharpness of eyesight trait. Pashtu Econame 'Balbela' is a nightingale linked to beautiful and sweet sounds. People of the region love the sounds of nature, especially bird sounds. And nightingale is famous for its sweet voice in almost all regions in the world. There are many poetries and songs related to the nightingale's sweet sounds. That is how people of Pashtu speaker keep names of the nightingale to their daughters due to their sweet sounds.

Table 3: Names Associated to Animals

Econames	English Meaning	Gender	Language
Orbala	Firefly	Female	Pashtu
Zarka	Crane	Female	Pashtu
Sher khan	Tiger	Male	Pashtu
Azmaery	Lion	Male	Pashtu
Balbela	Nightingale	Female	Pashtu
Baz khan	Eagle	Male	Pashtu

Animals and birds are the original inhabitants of the earth, according to the Silver (2013) ^[12], and they have the core security from the humans; the migrated one. Animals are deeply associated to earth, and are undividable, one can destroy another if extinguish from earth. They have direct relation to each other. Humans as a guest must take care the mother earth by keep taking care of animals, birds, and things of nature.

5. Discussion

Pashtu language, one of the oldest languages in the region, has a great connection to the environment and possesses a deep bond to help the ecology. Speakers of this language also show love and care for the other specious in the stories and poetry. There are great and famous poets who have been famous for describing the animals and birds in the poetry as pride and care.

The above tables associated with things, plants and animals shed light on how the Pashtu language helps preserve the econaming system as an indigenous language in Pakistan to make people show love and care for the ecosystem. The participants read some poetry during the interview of famous and great poets like Ghani Khan, Hamza Baba, Rehman Baba and Khushal Khan Khattak. They mentioned plants, things, and animals in their poetry to show the significant linkages to nature and its inhabitants. Ghani Khan, one of the famous poets in the Pashtu language, has many poems related to animals or plants to give respect and care to nature as a Pashtu speaker, e.g., Sri papy laka da kuntari, Spay (dog), da boday taal (rainbow), megha (buffolou), buraa (black insects), mula cherkak (cock), ghorgora, toryany, chindegh (frog) Etc. The interviewers were keen to share some verses of these famous poets' poems to show the Pashtu language's profound

relation to nature. Rehman Baba mentioned some animals and plants in the poetry, e.g., uss (horse), Khar (donkey), anaar (pomegranate) Etc. Moreover, the analysis showed that the Pashtu language is part of nature and nature's part of the Pashtu language. It has been revealed by the data that females' names are more in numbers than male names. Further, it is over the surface that things, plants, or animals with traits of softness, beauty, love, and affection are associated with females, while other things, plants and animals having traits of power strength and might be associated with the male gender.

Ultimately, I must say that the Pashtu language, one of the firstborn indigenous languages, has given feelings, words and soul to nature and its inhabitants. The speakers reside in different parts of Afghanistan and Pakistan, living in dry mountains, green mountains, snow mountains, rivers, lands, meadows Etc. That is why Pashtu speakers have many personality traits: softness, love, care, strength, power, beauty, and compassion for nature.

6. Findings of the Study

We must thank these species because humans living on earth would become so complex that it might be tough to live on earth without them. According to a BBC report, a tiny insect honeybee can create chaos on the planet if extinguished from the earth's surface. It says that the honeybee is responsible for 30 billion dollars in crops. If it went extinct, all the plants due to pollination would finish, with no fruits, no plants, and no animals. The following are the findings of the study;

1. Pashtu is one of the oldest indigenous languages in the sub-continent; according to 'Pitta Khazana, ' the Pashtu language is 5000 years old (García & Munir, 2016) ^[5].
2. It is found that female names are more in the econaming system than male names. Furthermore, it is because of the nature of things, plants, and animals. Female things, plants (flowers) and animals are more related to the female gender than the male gender. Moreover, people of the region are keener to relate their females to nature because of good omen and luck.
3. The study reveals that the female names in plants are more similar to things and animals. As I explained above, plants (flowers) symbolise love, beauty, softness, care, and purity. Further, flora and fauna are abundant in the Pashtun territory.
4. Gemstones are primarily associated with males and, in some cases, females, as Afghanistan and some parts of Khyber Pakhtunkhwa (Pakistan) are rich places for gemstones. People of these places keep names associated with gemstones to females and males. It is part of the religion that gemstones are a good omen and good luck, so people put one of these gemstones on their fingers but also name their children, which shows the love and care of Pashtuns to nature.
5. The study found that animal names are kept by male and female gender equally. It is due to the trait's animals possess. The male dominance in those animals includes power and strength traits and symbolises power and strength.
6. The study found that the Pashtu language has a deep link to nature and thus has great potential for conserving the econaming system and thus contributing to help our ecosystem from destruction.
7. Pashtu poetry is full of appraisal of natural things, plants, and animals. Poets in the past and the modern era

contribute a lot to conserving the econaming system in the literature of Pashtu, e.g., Ghani Khan and Hamza Baba. Rehman baba, Khatir, and Yusufzai.

8. It is revealed by the study that the econaming system ends in Pashtu language, one of the participants who has a doctorate in Pashtu language told during the interview. Further, he said that it is due to the state's focus on the national language (Urdu) and international language (English). Arabic language and Islam mainly influence people, so they name their children on a religious base.
9. Wakoko and Mudogo (2021) ^[16] results in an article related to indigenous languages in Kenya in the conservation of the econaming system are in line with my study.
10. Wakoko and Mudogo (2021) ^[16] are the inspiring people who work first on econaming and motivate me to work on my mother Pashtu language.

7. Recommendations of the Study

Econaming system is another discipline of ecolinguistics which can contribute to preserving the ecosystem. It has the power to mitigate the effect of climate change and global warming.

It is recommended to instigate more scholars from other parts of the world to work on more indigenous languages. UNO and especially Climate change organizations must work hard to promote these indigenous languages worldwide. It needs to take steps and safeguard these languages from extinguishments. They came forward and declared these languages, which have the power to protect the ecosystem, as an international protected language. The literature of indigenous languages should be protected and preserved safely for the sake of mother earth's safety. Climate change agreements like the Paris agreement and many more should work on the econaming system and incentivize the scholars to work more in this area. We should strengthen the econaming system, the only bond of connection to nature and the last hope to safeguard our ecosystem.

8. Conclusion of the Study

This study investigated the indigenous Pashtu language's role in conserving the econaming system to protect and preserve the ecosystem. Pashtu, the language of nature, has the potential to help other species, especially things, plants, and animals, from extinguishing. The ecocriticism approach has provided a theoretical and analytical framework for this study. A judgmental sampling tool was used to collect the data. The ten Pashtu speakers, five male and five females over sixty, were selected. Among them, two were educated, while the rest were illiterate. They were interviewed about the names in the Pashtu language related to nature, e.g., things, plants, and animals. The data was retrieved in text format and analyzed through the lens of ecocriticism.

The result showed that the Pashtu language is full of econaming system, mainly the female names. The people associated their children's names with nature due to good omen, traits, good luck and their care for nature. The Econame of females was almost related to soft and beautiful things, plants, and animals. On the other hand, male Econames were linked to the items, plants or animals by their power and strength.

The adversary voices of climate change create hindrance to mitigating its effect. People in denial of climate change and endangered species deny anthropogenic phenomena. They

believe that there is no concept of green language or econaming system. Other than humans, all species are for the service of humans. They have the right to use them or discard them. Human is superior and has the right to be served. Humans are the central figure in the universe, and the whole universe revolves around humans. The Econaming system is diminishing in this modern world due to industrialization, climate change, global warming, and human interference in nature.

Eco linguists' mission is to preserve and protect the econaming system, a symbol of care and love for nature, which is more-friendly to animals and the ecosystem. Therefore, the economic system is a way to sustainable cooperation among all species, with zero discrimination. It is pertinent and obligation of all living humans on earth to promote and take practical steps for protecting and conserving other species because it is humans who created this climate change, global warming mess on this planet. Only human has a key to creating an environment where all species, including human being, live happily and help hand in making the earth worthy for all species.

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